

The Baptist Record.

"THY KINGDOM COME"

OLD SERIES, VOL. XXXVI.

JACKSON, MISSISSIPPI, DEC. 25, 1913.

NEW SERIES, VOL. XV, NO. 52

KINGDOM BRIEFS

Glory to God in the highest! Peace on earth!

The executive committee of the Convention Board will meet in Jackson, January 1, 1914.

The Griffith Memorial church, Jackson, has called W. E. Fendley, of Forty-first avenue, Meridian.

May the closing year be crowned with a joyous peaceful Christmas tide for all The Record readers.

Pastor J. H. Barber takes a vacation of two weeks during Christmas spending it among friends in Tuscaloosa and in Georgia.

H. C. Joyner, while teaching in Clarke Memorial College, will preach for the church at Union. There are lots of good Baptists there.

The Education Commission will meet at Jackson, Friday, December 26, to arrange for the transfer of Clarke Memorial College to the new board of trustees.

The church at Union sends resolutions in appreciation of the character and work of their retiring pastor, R. W. Bryant, and his wife. He goes with a good record behind him.

A note from Brother R. L. Breland brings the sad news of his mother's going from them. She was 87 years old. We know their loss and can rejoice with them, too, that she was spared to them so long.

The city of San Francisco has become sponsor for public street dances, furnishing music and police suppression, engaging in "tango" and "Boston dip." They may need another earthquake in San Francisco.

We republished last week the announcement of the Texas Baptist Convention on Christian Union. We have seen nothing that expresses the truth better nor in better spirit. It is clear as a bell and spoken in the love of Christ.

The First church at Columbus sets the pace for State Mission offerings the coming year by pledging \$1,000. This is a good send-off for their former pastor, the new secretary, and we hope this spirit may spread among the churches.

The Palestine church in Hinds county where the State Baptist Convention was organized about 75 years ago, has recently called R. L. Powell, a student at Mississippi College. Brother J. R. Carter resigns because of heavy work at the orphanage.

The Sunday School at Clinton has its teachers' meeting Sunday night after the regular service. They vary the program. Recently Superintendent Wallace had the following: Special hymn by Hillman College, three minutes; Scripture of close application to Scripture, by Mrs. Lipsey, two minutes; important heads of lessons, Prof. Weathersby, four minutes; central point of lesson, Prof. Aven, three minutes; reading illustrative of lesson, Miss Bernard, four minutes; prayer of dismissal, Dr. Barber.

R. B. Gunter goes from West Laurel to Louisville on the first of January. He has done a good work at Laurel and the church has stood loyally by him. He will give three Sundays to the church at Louisville and one to Liberty, probably, preaching to other country churches in the afternoon. This is a great field.

J. E. Wills after resting at his father's for a short time will attend the convention at Kansas City for student volunteers and then return to New Mexico to supply indefinitely for one of the best churches in that State. This will enable him to determine whether he can return to his work in China. At present he is looking specially well.

It is quite evident that the one thousand subscribers will be secured in December—and more. We are anxious that people in every church shall have a chance while they can get the paper this month by only paying half the price. This generous offer lasts only in December. See that your people are brought in now. Only a few more days remain.

Dr. A. U. Boone, pastor of the First church, Memphis, planned for a rally on Sunday to arrange for the payment of their \$20,000 debt. There was no fear of failure. This is the way they are celebrating the fifteenth anniversary of the present pastor which finds them in better condition than at any time in the past. Their Sunday School is having a steady rise in attendance.

The Baptist Record goes free to all foreign missionaries from Mississippi. The postage on these copies is one dollar each. At the beginning of every year this has been provided by others who volunteered to do this. Last year it was all paid by one brother. We shall be glad if friends who wish to help the missionaries would send the amount necessary to this office.

Brother J. E. Wills, who returned from China some months ago to regain his health, has been resting in Silver City, New Mexico. He now returns to Mississippi for a while to be with his father's family at Lucien. He speaks in highest terms and with warm appreciation of the treatment given him by the physicians and attendants in the institution where he has been recuperating. We rejoice in his returning health.

The Fifteenth avenue church in Meridian passed the seventh anniversary of Pastor I. A. Hailey this month. During the past year they have received 31 by baptism and 52 by letter; money raised for home uses, \$2,380.85; for benevolence away from home, \$1,263.72; total, \$3,744.57. In seven years there have been received by baptism 150, by letter 219. The membership has grown from 224 to 449. The contributions have been for home uses, \$17,593.84, and away from home, \$5,096.62. Total, \$22,690.46. Over 6,000 pastoral visits have been made.

The honor system has been adopted by the students of the University of Chicago, by which anyone charged with cheating on examination is tried by the students themselves, and if found guilty, is punished by them. Mississippi College students adopted this plan last year.

It is said that four brethren have agreed to subscribe enough stock to continue the publication of the Mississippi Baptist at Newton and that Brother Breland will be editor. He is not new to this kind of work, and no man has the confidence of the General Association more than he.

A Presbyterian pastor tells this story of a seminary friend: He heard the professor of theology speaking of the lost as being dead and incapable in themselves of any spiritual action. He dissented from his teacher and protested that these sinners were not so dead as he thought they were. After getting out and being in the pastorate six months, he wrote back to his old professor, "These people are deadlier than you thought they were."

The treasurer of the ministerial education board at Mississippi College reports that he has reached the bottom of the barrel, and asks that funds for the help of the young preachers there be sent the first of January that they may continue in school. Some churches have responded well, but many pledges to this work remain unredeemed. The first of the new year is a good time to make new resolutions, and just as good to carry out old ones.

The editor was the guest of the Baptist Memorial Hospital in Memphis a part of last week and received many courtesies of Dr. T. S. Potts, the superintendent, and others. The magnitude of the work done there cannot be appreciated from a distance or from a mere report of it. They have a small army in training for high service. The business order in which everything is done commends the superintendent most highly and the patients do not cease to bless the doctors and nurses. What has been accomplished already amply justifies the outlay of the past and the needs of the present call for larger support hereafter.

"The Acts of the Holy Spirit," by Dr. Arthur T. Pierson, of which a new edition has been issued by Morgan and Scott, of London, has the following dedication which will be of interest to Baptists: "To the memory of Pastor Adoniram Judson Gordon. A man full of the Holy Ghost and of power. Separated by the Spirit, and anointed of God, for the work whereunto he was called, a minister of Christ who fed the flock of God over which the Holy Ghost had made him overseer, not as being lord over God's heritage, but as being an ensample to the flock who, being led by the Spirit, searched the deep things of God; whose speech and whose preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit, and who before his translation had this testimony, that he pleased God."—Ex.

CONTRIBUTED ARTICLES

Sermon Section.

LAW ENFORCEMENT.

Rev. G. W. Riley, Houston, Miss.

Text: "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil."—Ecl. 8:11.

Meaning and Design of Law.

Law is divine in origin and design, and is missionary in its work and results. Law is God speaking face to face with His people, and making known His will to His children.

Law is an impenetrable, insurmountable wall between right and wrong, between good and evil. Law is the preacher's message to a sin-cursed world.

Our text is the message of the preacher, King Solomon, to his constituency on the subject of law and order.

Some interpret the preacher's message to be "my dear brethren, sisters and friends," and that he should say never a word from the pulpit about the evils that destroy his people. The prophets and preachers of the Bible didn't seem to understand it that way. No man has ever denounced sin in more scathing terms than our Christ. "If ye have not the Spirit of Christ, ye are none of His."

The occasion of my speaking on this subject today is one of compulsion. I had prepared a sermon on an entirely different theme, but when I took a walk last night at the hour of ten around your court house square and saw men reeling and heard their bitter oaths, my subject "How to win men to Christ," took wings and I said I'll preach on protecting those already won. If I am ever in a pastorate where I can't preach against the things that dishonor my God, and destroy the people, I will change pastors. O, my people, the only salvation for our homes, our churches, and sinful men, is to preach divine law unsparingly. Protect, honor and exult our common laws at whatever cost, for their principles are founded upon God's laws.

Law is for the protection of the good and suppression of the bad. "Law is not made for the righteous man, but for the lawless and unruly, for the ungodly and sinners, for the unholy and profane, for murderers of fathers and mothers, for manslayers."—I Tim. 1:9.

Good men keep the law because it is right; bad men refrain from violation only from fear of punishment.

Good men keep the law in their hearts.—Deut. 10:16; Ps. 37:31.

Bad men obey the law only in letter. Law-abiding men live in good conscience, but "The wicked fleeth when no man pursueth."

Divine law, every precept and example in the Scriptures, and every law upon our

common statutes condemn lawlessness and assess penalty upon violations of law. The Mosaic law: "Thou shalt give life for life, eye for eye, tooth for tooth, hand for hand, foot for foot, burning for burning, wound for wound, stripe for stripe."—Ex. 21:23-25.

Our laws are the same in spirit. The spiritual law affixes spiritual penalty. "In the day thou eatest thereof thou shalt surely die." "But know thou that for all these things God will bring thee into judgment." "He that believeth not shall be damned."

Oh! for a Jonathan Edwards to thunder that wonderful sermon, "The Sinner in the Hands of an Angry God" from every pulpit.

Effects of Suspended Justice.

1. It lessens fear of immediate punishment and encourages temptation to violation.

God said, "Thou shalt have no other gods before me," yet men have, worshipped "graven images," stocks and bonds, the almighty dollar, and the "goods of this world," for all these centuries. God said, "Thou shalt not take the name of the Lord thy God in vain," "thou shalt not kill," "thou shalt not steal," but men continue to profane God's name, to kill and to steal. Why? Because they abuse God's love and forbearance; "because sentence against an evil work is not executed speedily."

2. Failure to "execute sentence speedily" annuls the power and prevents the design of the law.

Law has no power nor life in itself. Life must be breathed into it by true patriotism. Men must put their own red Anglo Saxon blood into the dead written law before it can declare equity. The people with patriotic hearts are the law, and not the costly volumes in countless libraries. You may fill your \$100,000 court house with law books and your streets with officers, but your town will be infested with drunkards, profane swearers gamblers and murderers unless "sentence against an evil work is executed."

Why so many old offenders in our little city? "Because sentence was not executed," or if they were convicted, many had only light fines placed on them.

If a jail sentence was passed some of you men were the first to go on their bond and they were turned loose on the town, thus justice is commercialized and honor, virtue and life are jeopardized. Why so many new offenders multiplying each day? Because the old ones were not properly dealt with, "and the heart of the sons of men is set in them to do evil."

What is dead law in the hands of lifeless officials?

When violation goes unpunished then law becomes a farce. Many of your officials are Christian gentlemen and want to do the right thing; but some of them tell me they haven't the endorsement and co-operation of the citizenship. The honest, efficient officer and lawyer are an honor to God and man. But

the officer who "runs with the hare and plays with the hound," panders to vice and winks at lawlessness, goes as deep in the mud as the devil in the mire, and the lawyer who makes a practice of defending known blind tigers, bootleggers, black-legged gamblers, dishonors God and is a disgrace to humanity.

Shall public drunkenness and profanity be permitted to go unpunished? Shall sin and immorality continue to hold high carnival on the front streets of your town?

I declare unto you, my fellow citizens, no one is safe under such conditions! Our homes, honor, virtue, and life of one pure innocent woman or the life of one good citizen is worth more than all the drunken cocaine fiends that infest our town. I modestly suggest that if our officers are not doing their duty, turn them out and get some that will. Impeach every officer who plays cards, shoots craps, or gets drunk. Clear your town of vagrants, law-breakers, whiskey and cocaine vendors, houses of ill fame, and immoral characters. Stand by your officers and help them execute the law. Prosecute all offenders alike, with favoritism to none.

Then will our town, our homes, our wives and children, and the stranger within our gates be comparatively safe and the stigma that hangs over historic Houston will be taken away. The awful tragedies within the past twelve months and the present conditions that prevail call for true patriotism and immediate action. Oh! my beloved fellow citizens, "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light."

Do the right thing and do it at once. Don't wait for another tragedy.

THE ENDOWMENT IN NORTH MISSISSIPPI.

As a result of my first week's work in the endowment campaign, \$1,156.50 has been raised. I visited during the week Shannon, Verona and three country churches, Woodland, Pontocola, and Central Grove. Although on the eve of a building movement, Shannon responded nobly with a subscription of nearly \$300; at Verona the collection went to \$253.70 with more to follow. Central Grove gave \$222.50. At Woodland Dr. J. E. Givhan, a graduate of the college, led off with \$200 and this was raised to \$280 by others. Pontocola and some individual subscriptions brought the total for my first week out to \$1,156.30. This week I am in the extreme northern end of the State in Coldwater Association. We are working for \$150,000 by January first.

Fraternally,
JNO. H. BUCHANAN.

The church at Brownsville, under Pastor W. A. Hancock, is on the boom. About \$350 is being spent in remodeling their house. A coat of paint will adorn the walls and a memorial window will be set in the end of the building. Other changes will make the big house almost a new one.

PROVISIONAL PROGRAM MISSISSIPPI BAPTIST MEN'S CONVENTION

Jackson, Mississippi, February 10-11-12, 1914

Tuesday, February 10, 1914.

Mr. N. R. Drummond, Columbia, presiding
7:15 p. m.—Praise Service.
7:30 p. m.—Words of Welcome, Judge Sydney Smith, Jackson.
7:45 p. m.—Response—Mr. W. D. Conn, Corinth.
8:00 p. m.—Why We Are Here, Mr. N. R. Drummond, Columbia.
8:15 p. m.—The Task before Mississippi Baptists, Mr. J. E. Byrd, Mt. Olive.
8:45 p. m.—Our Chief Dynamic (The Holy Spirit), Rev. Jas. B. Leavell, Oxford.

Wednesday, February 11, 1914.

Morning session, "Stewardship," Mr. H. L. Watts, Winona, presiding.
9:15 a. m.—Praise Service.
9:30 a. m.—Religion in Business, Mr. H. L. Watts, Winona.
9:45 p. m.—Stewardship of Time and Talents, Judge J. H. Price, Magnolia.
10:20 a. m.—Stewardship of Money, Dr. F. L. Riley, University of Mississippi, Oxford.
11:00 a. m.—Tithing as a Minimum Standard of Giving, Mr. H. Z. Dukes, Dallas, Texas.
11:40 a. m.—Brief Testimonies.
Afternoon session, "Information," Prof. Chas. D. Johnson, Newton, presiding.
2:15 p. m.—Praise Service.
2:30 p. m.—The Layman and His Reading, Prof. Chas. D. Johnson, Clarke Memorial College, Newton.
2:45 p. m.—Agencies for Informing Men.
(a) The Religious Press, Mr. Leon Tyrone, Prentiss.
(b) The Wise Use of Tracts, Dr. W. A. McComb, Clinton.
(c) The Monthly Missionary Meeting, Prof. J. T. Henderson, Bristol, Va.
(d) Books and Mission Study, Dr. J. B. Lawrence, Jackson.

3:45 p. m.—Voluntary Suggestions.
4:10 p. m.—A Better Knowledge of the Bible Among Men, Prof. W. I. Thames, State Normal College, Hattiesburg.
Evening session, "Missions Abroad," Dr. I. P. Trotter, Grenada, presiding.
7:15 p. m.—Praise Service.
7:30 p. m.—Foreign Missions and Civilization, Dr. I. P. Trotter, Grenada.
7:45 p. m.—Stereopticon Lecture, Dr. T. B. Ray, Richmond, Va.
8:30 p. m.—Presentation of Mississippi Student Volunteers, President J. L. Johnson, Jr., Mississippi Woman's College, Hattiesburg.
9:00 p. m.—Condition and Outlook of Our Work in Other Lands, Dr. W. Y. Quisenberry, Clinton.

Thursday, February 12, 1914.

Morning Session, "Methods," Mr. M. P. L. Love, Hattiesburg, presiding.
9:15 a. m.—Praise Service.
9:30 a. m.—Business in Religion, Mr. M. P. L. Love, Hattiesburg.
9:45 a. m.—Weekly Method of Giving, Mr. N. T. Tull, Brookhaven.

10:00 a. m.—Every-Member Canvass, Mr. A. S. Bozeman, Meridian.
10:15 a. m.—How Shall We Divide Our Gifts? Prof. A. J. Aven, Mississippi College, Clinton.
10:30 a. m.—Open Discussion.
10:50 a. m.—The Associational Campaign, Rev. H. L. Martin, Indianola.
11:10 a. m.—Testimonies and Reports from Associations.
11:40 a. m.—The Correlation of Missionary Activities, Dr. J. H. Barber, Clinton.
Afternoon session, "Practical Problems," Judge Geo. Anderson, Vicksburg, presiding.
2:15 p. m.—Praise Service.
2:30 p. m.—The Layman and the Sunday School, Judge Geo. Anderson, Vicksburg.
2:45 p. m.—The Layman and the Prayer Meeting, Mr. R. B. Campbell, Greenville.
3:05 p. m.—State Missions in Mississippi, Dr. A. V. Rowe, Jackson.
3:30 p. m.—Financing the Kingdom, Rev. L. G. Gates, Laurel.
3:50 p. m.—Open Discussion.
4:10 p. m.—Our Denominational Schools, Mr. W. M. Whittington, Greenwood.
Evening session, "Missions in the Home Land," Dr. W. A. Borum, Jackson, presiding.
7:15 p. m.—Praise Service.
7:30 p. m.—The Home Mission Task, Dr. W. A. Borum.
7:45 p. m.—Stereopticon Lecture, Dr. A. C. Cree, Atlanta, Ga.
8:15 p. m.—America a World Power, Dr. B. D. Gray, Atlanta, Ga.
8:45 p. m.—Resolutions and Echoes of the Convention.
9:15 p. m.—Conclusion of the Whole Matter, Prof. J. T. Henderson, Bristol, Va.

DR. WILLINGHAM'S LETTER.

We trust that all of our people have read the letter of our corresponding secretary which was sent out last week. There is one point in that letter to which we desire to call attention again and to give added emphasis if possible. It is in reference to the Christmas offering for China. There is every reason for making this offering unusually large this year. It is the first general opportunity for relief from the burden which is upon our foreign mission work.

The board has been compelled to borrow a little over \$300,000 up to the present time. Must we continue to borrow indefinitely? We have already found it difficult at times to get enough money from the banks to meet our drafts. The banks are not afraid to trust the board and Southern Baptists, but they do not always have unlimited amounts of money for all the calls that come.

Already the interest on that large amount is burdensome. It amounts to about \$1,500 a month; in other words, we are now paying out to the banks every month enough money to pay the salaries of thirty missionaries for a month and every additional dollar that we borrow from now on will increase the amount of interest. If the Christmas offering could be made unusually large this year and sent in promptly, it would relieve the situation. How long shall we continue paying so much

money to the banks when our missionaries are pitifully pleading for additional workers on every field?

Not only the financial condition of the board, but the fact that it is the Jubilate Year, which calls for enlargement all along the line. The mighty call which comes from the opportunities in China and the very spirit of the Christmas season ought to impel us to help at this time to the very limit of our ability, even to the point of sacrifice.

Would it not be possible to enlist many in our churches outside of the membership of the missionary societies in making a contribution to the Christmas offering this year? We beg that our pastors speak of it from the pulpit, and that every effort be made to help our foreign mission cause at this time.

In addition to the Christmas offering, would it not be possible for many of our churches to make their foreign mission offering early in the new year and thus give additional help to the financial situation? God is wonderfully blessing the work. Shall we not honor Him by giving of our means to sustain the work?

WM. H. SMITH.

A REQUEST.

Quite a number have already sent in their names who expect to be present at our Bible Conference at Newton. Let every one who expects to attend send his name at once, in order that entertainment may be provided. The first week in January is a time when you have not much to do, so decide to give that week to the Bible Conference. Don't forget the date, January 5th, through 9th. The exposition of the book of Hebrews and the addresses on practical problems connected with the pastorate and lectures on Sunday School work, by Drs. Venable, Gambrell and Brother Byrd will be of life-long benefit to us all. Send your name at once to the writer.

M. O. PATTERSON.

HILLMAN COLLEGE.

All is quiet at Hillman. Every student has gone home for the holidays and only a few of the teachers are left on the campus. Everything has been running smoothly this session. There has been no serious sickness and only two boarding students have dropped out of school. Every place in the regular boarding department has been occupied and a number of girls have been rooming in the building formerly used as an industrial home. The Y. W. A. under the leadership of Mrs. W. Y. Quisenberry, is doing good work. They have just arranged to send two of our finest girls to Kansas City as delegates to the Students' Volunteer Convention. Mississippi College is to send four and Blue Mountain College three delegates to this convention. It is a world-wide movement among college students and a great program is arranged. We expect our delegates to catch the spirit and bring us much inspiration from this meeting. We resume school work on December 31st. A few new students are expected.

M. P. L. BERRY.

The Baptist Record

Capital Nat'l Bank Bldg.—Opposite Postoffice
\$2.00 PER ANNUM.

PUBLISHED EVERY THURSDAY AT
JACKSON, MISSISSIPPI
—by the—

Mississippi Baptist Publishing Company
P. L. LIPSEY, Editor

Entered at the postoffice at Jackson, Miss.,
as second-class matter.

When your time is out, if you do not wish paper continued, drop us a card. It is expected that all arrearsages will be paid before ordering paper stopped.
Obituary notices, whether direct, or in the form of resolutions of the world, and marriage notices of 25 words, inserted free; all over these amounts will cost one cent per word, which must accompany the notice.

EDITORIAL.

WHERE THEOLOGY COMES FROM.

There are two kinds of theology that of the books and that of experience. They are both supposed to tell what may be known about God. Perhaps it is better to say that, one tells what may be known about Him and the other what is known about him. One is learned from the testimony of many witnesses, the other is the witness of experience. The former may be the result of investigation, observation and comparison; the latter is by revelation. The first is general and may be the common possession of all men; the other is personal in that it came not by man and cannot be made known to others except in the way it came to us. The first may be gotten like any other knowledge is gotten, out of books, or nature or the lips of others; the latter becomes known only by faith, and is the peculiar possession of the person believing.

It is about this latter kind of theology that this article speaks. Without this the other would be of very little value. To one who has not this knowledge of God, the most luminous and elaborate treatise on theology is about the deadest, dryest book that ever came from the press. To one who has the personal knowledge of God, any statement of truth about God becomes full of vital interest and furnishes a soul feast. It is strange that anybody should ever think that theology can become an effete subject or science only interesting to the antiquarian. The form of statement may change, the place of emphasis may vary, but the subject will remain alive while men are interested in the knowledge of God.

But the source of one's own theology goes back to his conversion. It is there that we got our first real vision of God and in this vision His image was impressed upon our minds and our being. It was probably Stalker in his little book on the life of Paul who brought out this fact in reference to Paul's experience. He shows that Paul's whole subsequent theology was due to his conversion was involved in his conversion; that his experience at that moment was only expanded throughout his subsequent life and work and teaching. In this Paul did not differ from any other Christian. Every man's

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whole life is wrapped up in that single experience. Men have not erred in calling their conversion their experience, not only because it surpasses all others but because it is the embryo out of which all other Christian experiences are evolved. All we become is contained in that. Just so, all we ever know of God is an expansion, a development, an enlargement of that one experience at conversion.

In an experience through several years of examining young men for ordination to the ministry, it has been invariably found that when they gave a clear, lucid and convincing testimony of their own salvation through Jesus, they had a similarly clear conception of the fundamental doctrines of the Bible. If they were hazy and indefinite as to their conversion they were generally unsatisfactory as to their statement of all other matters of doctrine. Not only so, but men in the pew who have a genuine and healthful experience of grace, have no difficulty in taking in the truth, but have great joy in hearing it.

Paul says, "I say it to shame you, there are some that have not the knowledge of God." Of the other class John says, "Ye have an anointing from the holy one and know all things." Jesus said, "They shall all be taught of God." In matters of religion experience is not simply the best teacher, it is the only teacher. It welcomes the assistance that comes from others, from books or from nature, but the theology that is worth while is what comes at the new birth. It is worth a great deal to the man and to the world that he should be well born.

THE DUTY OF BEING AGREEABLE.

This may not be the first duty of a Christian, but it follows hard upon the first. One must be true whether it is agreeable or not, but in most cases being true in the highest sense necessitates exercising kindness. Consideration for others is to be true to the highest and finest instincts of a Christian. There can hardly be any duty that takes precedence of this for there is none that is a more constant necessity, and probably on that account is subjected to severest test and strain. This obligation is on us without cessation from moment to moment and unless there is constant attention to it, constant watchfulness and uninterrupted supplies of grace, it cannot be successfully met. It is likewise a universal obligation; there are no people of whom we can make exceptions and feel ourselves privileged to make occasions of letting off our ill humor. Some feel themselves privileged to make a safety valve of those whom they never expect to see again, others of their own family or intimate friends, others of a supposed inferior who will not resent ill treatment. A Christian by virtue of his representing his Lord is under obligation to be entirely courteous to everybody from highest to lowest, the nearest to him and the most casual passerby.

There can be no duty that more affects those who are nearest to us than common courtesy. Surely we owe it to them to make

everything as pleasant as possible by common civility and little courtesies.

The trouble with most of us is that we have never taken this matter seriously; have never looked upon it as a duty of any great importance. We have looked too lightly upon our offenses, regarding them as our privilege, or as trifling delinquencies. We are like school boys who think it legitimate sport to stick pins in one another, or an amusement like "bull pen." We haven't yet got all the barbarian out of us.

The cure for all this, as Paul shows in the thirteenth chapter of First Corinthians, is God's love in the heart. Other kinds of love seem not to be equal to it, though valuable contributors. The genuine article doth not behave itself unseemly, seeketh not its own, is not provoked, taketh not account of evil." This is the "best gift," which we are exhorted to "covet earnestly." Attention given here will save others a great deal of unnecessary pain and ourselves regrets. Wouldn't this be a good beginning for the New Year?

A FAIR SHOW.

It looks strange to us who look with reverence upon the work of the apostles and the churches they established that there should have arisen in their day a love of display and a boastfulness of success that he rebukes as a desire to make a fair show in the flesh. It seems strange that in any age the religion of the Lord Jesus Christ should be made the instrument of self-glorification, or should be corrupted into a means of magnifying party interests. To be sure, Paul had no sympathy with these people who had an ambition for counting noses, nor they with him in his desire to save men from sin, and establish a pure gospel. He resisted the beginnings of this departure from the simplicity of the gospel. Whatever theory of succession, apostolic or otherwise, one may hold today, he cannot fail to see that these churches which departed from the original purpose of the church are not lacking successors in our day. Too much of our energies are spent in keeping up the appearance of life rather than possessing real spiritual power. We are anxious for the biggest congregation, the biggest preacher, the most cultured people, the best finished house, and the best reports of what has been done. These things mentioned may be and often are desirable. They may be a real index both of the favor of God on the work and of His people's faithful service. But they are not to be sought as an end in themselves or a substitute for real spiritual life. There are still some churches that have a name to live but are dead, whose only or chief activities are material or mechanical. The cure for all this species of vanity and corruption is to glory only in the cross of Christ. By this we are crucified to the world and the world to us. We ought to be dead to love of its applause or fear of its censure. This is the only cure for sin of any kind. Sin is not a thing to be poulticed or doped but to be put to death and the only way to put it to death

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is to be crucified with Christ. Paul thought this a matter of such importance that he wrote it with his own hand and wrote it in large letters. So far as any record goes this is the only passage in the Bible that was written in large letters. Let it stand that way as a protest against making a fair show in the flesh and as a testimony to the virtue of the cross as the death of sin.

J. W. LIPSEY.

The subject of this tribute was born near Columbus, Ga., May 3, 1836 and passed from earth to a more abundant life December 16, 1913. As a boy, he came with the family to Mississippi in 1847 and while helping to settle a new country grew to manhood and developed stalwart character. In his boyhood he suffered a severe illness which left him lame through life, but which he believed to be God's way of bringing his life into the channel of service. When a youth he was saved through the grace of the Lord Jesus and baptized by Wm. Carey Crane into Mt. Zion church, Tate county. He determined to get an education, and entered Union University at Murfreesboro, Tenn. While teaching he was by Union church, and over his protest, Panola county licensed to preach. He yielded to this as the call of God and continued his work at the university till interrupted by the war between the states. In 1862 he married Miss Malinda Frances Maxville, who preceded him to the Homeland by six years.

For several years he both taught and preached until he was able to give himself wholly to his ministry. He considered the years in which he taught as no less fruitful than any others. He was pastor of his home church, Mt. Zion, for many years, also at Hernando Coldwater, Senatobia, and Batesville, besides many country churches. He was also pastor of Trinity church in Memphis and Union avenue and of churches near Memphis. In 1889 he became pastor at Fayetteville, Ark., and later at Lonoke, and at Wynne. The period of his pastorate was about 55 years. For nearly two years, while living in Memphis, he has been unable to do regular pastoral work, but has preached frequently up to the time of his going away. He was taken suddenly ill and carried to the Baptist Memorial Hospital, where an operation was considered necessary. Unable to stand the shock of it, he survived but little more than 24 hours.

He was constantly at work to the last, and left on his desk typewritten copy which he was preparing for publication. His energy was marvelous; he loved to work and rejoiced in the accomplishment of great tasks. He had no tolerance for laziness.

The writer rejoices to testify that he was in his life the cleanest, straightest man he ever knew. Through a long life there was never known a word or transaction that needed to be changed to satisfy the most exacting demands of honesty or Christian propriety.

He had worked hard through many difficulties to fit himself for useful service to

THE BAPTIST RECORD

others, and this gave him a ripeness and soundness of judgment that made him the counsellor of others and the companion of men of affairs.

Many have testified to his exceptional evangelistic gifts. He loved the gospel of the grace of Christ and gloried in it and in preaching it. He was graciously used of God to the saving of thousands. Withal he was specially gifted in preaching the doctrines of the church and had a profound conviction of their truth and value. His brethren loved to honor him. His alma mater gave him the degrees of A. M. and D. D.

He was a great friend of young men and specially of young preachers. Many young men in his pastorates entered the ministry, went to college and to useful work. They never failed to have his counsel or help in any way within his power.

His life was in every way a witness to the truth and grace and power of Christ. He was modest but not timid. He had a strong personality without self assertion. Beloved of many and most loved by those who knew him best, his life was a benediction to men and a commendation of the gospel of Jesus. His memory is a precious, a priceless heritage. His passing was one of sweet peace.

THE MOURNERS' BENCH.

I suppose that those who are so bitterly opposed to the mourners' bench do so on the ground that there is no direct command for it, and I suppose that since they want a direct command for everything, that they would oppose seating a church house, or having a heating system, or using song books, on the same grounds, for there are no direct commands for them. As a rule, those who oppose the mourners' bench are good in giving instruction to one under deep conviction and burdened because of sin, but we are nowhere commanded to say to an impenitent sinner, "believe." John said "repent," Jesus said "repent." What I am trying to say is this, "the Christian religion is more than a mental attitude to a principle or a mental assent to certain truths." The real question is this, is the mourners' bench out of harmony with the Scriptures? Or do the Scriptures teach that one should loath sin, abhor sin, mourn because of sin? If it is wrong to mourn because of sin, then do you not stand for a dry-eyed religion? If he mourns because of sin and sits on a bench, then is not that a mourners' bench? Oh, yes, a sinner's mourning will not save him, neither will a high fever cure disease. But if you never had the fever you would never send for the physician; pain never did cure a disease, but if there was no pain you would not employ the physician.

I recently saw where some one said in one of our papers, and also heard a Campbellite minister make practically the same statement, "The mourners' bench is out of harmony with the Scriptures; it is a new mediator between the convicted sinner and Christ." There is a great deal of strain-

ing at gnats and swallowing camels in this world, and a lot of methods and plans misinterpreted, misunderstood. I have attended services all my life where the mourners' bench was used and I have never heard any preacher living or dead say that the mourners' bench was essential to any man's salvation, or that it had any power to effect it; it is always suggested as a convenient place to instruct and pray with sinners. Where is the great crime of instructing a sinner "what to do to be saved" and having a personal word with him on that all-important subject? Is it a crime to pray with him? If you object to a mourners' bench, let him stand up, or sit on the ground, or on a stump. But by all means do not tell me a personal word with a sinner, and a word of earnest prayer with him is not Scriptural. The position of those who oppose the mourners' bench is essentially this, a personal word to an unsaved friend who sits on the front seat during a religious service is unwise, un-Scriptural and dangerous, and if you should earnestly pray with a sinner during a public service asking the Lord to open the eyes that are blinded by sin, and so move on the heart of an inquiring soul that he will turn from self-sufficiency and personal effort, relying only on Christ for salvation. Tell me that if I so act I have violated the teaching of the Scripture, would be the chirp coming from a Campbellite bird with Baptist feathers.

W. J. EPTING.

Clarke College

DR. LOWREY AT NEWTON.

By the time this is in print the boys and girls will be at home for the holidays. The examinations for the first term are being held now. The work for the term as well as the attendance has been a pleasure to all concerned. We are ready for a week's vacation from school work, then we will be ready to enroll some new students for the beginning of the second term. The condition of finances of the college is, another source of gratification to loyal friends. Many who were for a while slow to act are only too glad now. All feel that there is a great work and a bright future for Christian education in the college in east Mississippi.

Dr. W. T. Lowrey preached for us Sunday morning and evening while Dr. Patterson preached for the Blue Mountain congregation. Dr. Lowrey visited Clarke Memorial while here. We love for such good friends to come to see us and see what we are doing.

To every student and teacher a merry Christmas and happy New Year.

CHARLES P. JOHNSON,

Faculty Secretary.

THE FIELD GLASS

PAYING MISSION DEBT.

I have been greatly burdened ever since the convention on account of the debt which we were forced to report at the convention. On Friday of last week I sent out the following letter to the pastors in our State, hoping to interest them in one last effort ere my secretaryship closes in meeting this obligation.

I hope that not only our pastors, but brethren and sisters throughout the State will help in this matter. Already some fruit has abounded on this account. One church of which I have asked \$50 assures me through the pastor that we shall have it. Another gives \$15 with the assurance that \$15 more will be forthcoming from his field. Another sends \$10 from his field. Still another has \$40 in hand, and so the good work goes on. If we could have an open field, and like interest on the part of pastors to those above, we would not be ten days in meeting the entire obligation. Brethren, please hear me, and like true friends to the cause of State Missions, do with our might what our hands find to do.

Jackson, Miss., Dec. 12, 1913.

Dear Brethren:

In these closing days of my secretaryship I am trying to institute an effort to pay our debt on State Missions as reported at our State Convention. To do this it will be necessary to raise in the next ten days an emergency fund. I have put your church at \$..... If you will join heartily in this effort along with other pastors and churches, this amount will be easily raised. A systematic canvass of your membership, I dare say, will result in securing the suggested amount. May I depend on you? Will you not also pray that this effort will be successful? Truly your brother,

A. V. ROWE.

HONOR TO WHOM HONOR IS DUE.

It is to be hoped that every friend of State Missions in Mississippi will heed the call of Brother Rowe for an "Emergency Contribution" to close the books the first of January entirely out of debt. It would be a fine tribute to Dr. Rowe's splendid career as State secretary for pastors and churches to respond to this call promptly, and let him hand his successor in office a clean slate.

When this call was presented to a deacon's meeting at the First Baptist church last Sunday morning, the amount asked for was subscribed by those present in less than one minute, and will be handed at once to the secretary. Each church, I would judge, is being asked for a very modest sum; and with prompt attention on the part of pastors and deacons the amount necessary can be easily raised.

We are looking forward with pleasure to the coming of Dr. J. B. Lawrence; our hand

of greeting, with a pledge of loyal support and fraternal love, awaits him. At the same time we feel a sadness at the retiring of the honored veteran, who has gallantly and faithfully led the Baptist forces of Mississippi in State Mission work, through the struggles of more than a score of years. We say with the whole Baptist family of this commonwealth, "Well done thou good and faithful servant."

WM. A. BORUM.

Jackson, Miss.

MISSIONS.

(Paper read before the B. Y. P. U. of Florence, Miss., by Miss Mary Speer.)

In the beginning God said, "Let there be light." Just as God commanded that there should be light in the physical universe, just so Christ commanded, many years later, that there should be light in the spiritual world, when He said, "I am the light of the world; go ye therefore and teach all nations." And again, "Ye shall be witnesses unto me both in Jerusalem and in all Judea and in Samaria, and unto the uttermost parts of the earth."

As he bade the disciples then, so He bids us now. And if we do as He has bidden, He promises to be with us always, even unto the end of the world.

Our mission work, for convenience, is divided into State, Home and Foreign Missions, but in their final analysis of the word there is no difference. If our neighbor across the street is in distress and we can speak words of comfort it is our mission to go and speak those words; if our neighboring town has met with adversity, it is our mission to go, or send of our means, to help those in need. How much more then, if our neighbor across the sea had no opportunity to hear of the light of the world, should we be willing, ay, anxious to carry a ray of light to his darkened vision.

We, ourselves, are beneficiaries of missionary work, for Christ came unto this world a missionary, to bring to our benighted souls the hope of salvation. The Father, Himself, could not come so he sent his Son, who willingly offered Himself a sacrifice for us. So if we cannot go to the mission fields we can, at least, give our means to assist those who offer to go in our stead.

There are those in our own country, even in our own state, who need Christ. On our southern coast there are great numbers of Roman Catholics and others, who know nothing of our Saviour and His love. They spend Sundays in hunting, fishing, playing ball, etc.

Our State Board of Missions must support the churches on the coast for our people are not strong enough there to support the churches.

Besides our Home mission work we have missionaries in seven foreign countries. In

China there are more than two hundred million people who have not known the love of God. We have 148 missionaries, 88 churches and 158 stations. In Japan we have 19 missionaries, 11 churches and 13 stations. In Africa we have 11 missionaries, 13 churches and 13 stations. In Italy we have only 6 missionaries with 37 churches and 62 stations. In Mexico we have 30 missionaries, 43 churches and 96 stations. In Brazil 44 missionaries, 154 churches, and 584 stations. In Argentina 16 missionaries, 13 churches and 14 stations.

The great need of all these countries is more missionaries, better equipment and more money with which to carry on the work.

Let us then be up and doing, so that when we shall come to the end of the way we may hear the plaudit: "Well done, thou good and faithful servant."

Mississippi Woman's College

IMMANUEL CHURCH AND OUR WOMAN'S COLLEGE.

I put the church first because it deserves to come first. We have 190 fine girls, who attend the church services and put their hearts into all the church work. What they lack in financial strength they make up in giving spiritual vigor to the church and community.

Our B. Y. P. U., with a splendid president are making themselves felt in the church and expects a big time in their social meeting Friday night.

Brother Johnson has gotten our Sunday School where every pupil brings his Bible to the class and uses it and then the pastor makes use of the opportunity and has the congregation at the 11 o'clock hour to read the Scripture references.

The church voted last Sunday, unanimously, to stand by the church and pastor in every way, and said "Where He directs we will try to follow," so with new hope and life we shall go on to greater things. Any pastor with a congregation to love him and pray for him will be useful in Christ's kingdom.

I speak for the church when I say we appreciate the help of the State Mission Board in the past, and want them to feel, and the denomination also, that if the church goes on to the great things we have in view, the Baptists of the State are to get behind it with their hearty co-operation and prayers. Be sure to talk for us and pray for us, and come to see us, and help us to make the church and college go.

We are all delighted in the coming of Brother J. T. Christian to the First Baptist church, and we will meet in our pastors' conference at the study of the First church. He will become our father in the ministry. With such a leader, Solomon Webb and myself hope for big things. He will take up the splendid work done by Brother Trotter and carry it on to nobler heights.

A. L. O'BRIANT.

GLEE CLUB CONCERT.

Last week the Glee Club gave its first concert this session at the auditorium. A small fee was charged and over \$50 was cleared. The large audience encored the singers again and again. Great credit is due to Miss Stephens the efficient director of voice for the splendid performance.

Monday last the basketball team went up to the Normal College and was defeated by a score of 12 to 2. A return game was arranged for Saturday on our grounds, and the Woman's College won by a score of 15 to 2. It was perhaps the fastest, most scientific game of basket ball ever played in Hattiesburg. After the game the victors entertained the Normal team at a lunch.

We have had entertaining and instructive lectures at chapel from Rev. W. Fred Long, and Mr. Chisholm, our interdenominational Sunday School secretaries.

Dr. Harry Bowser, of Indianapolis, gave the third lecture of our lyceum course on Wednesday night last.

Mrs. Williams, our teacher of physical culture, was painfully injured last week in a street car accident. She will be unable to resume her duties until after the holidays.

Rev. J. R. Carter, of the orphanage, took dinner with us last Sunday.

This week closes our first term with an enrollment of 192. Our newest pupil is Miss Ellie Sherrod, of Stall.

Besides those mentioned, other out-of-town visitors have been: Mrs. Mary Reiny, Pinola; Mr. Ball, New Columbia; Messrs. Dampier and Williams, New Hebron; Mrs. D. C. Smith, Stillmore.

J. L. JOHNSON, JR.

A HEARTY RESPONSE.

Mr. S. R. Whitten,

Jackson, Miss.

Dear Brother:

Your letter to me received and I am glad to assist you in any way I may to bring the men of Mississippi of the Baptist ranks together in a grand convention as the one outlined will be without any doubt. I am today having an appeal sent to the following papers in this section with request to publish: The Mississippi Baptist, The Carthaginian, The Neshoba Democrat, and the paper at Louisville, Miss. Have also written J. K. Armstrong at Louisville. I will strive to bring into notice as much as lies in my powers the importance of the men of the Baptists ranks attending. It will strengthen the cause and inspire to courage and helpfulness. I shall be glad to help in any way possible.

I am going to try to bring the biggest delegation from the territory you outlined for me to work of any number of churches of same strength in the State. Help me all you can and pray that the Lord shall bring mighty things to pass through the convention of the men of Mississippi. With brotherly love,

Yours truly,
W. N. McLEMORE.

WHAT I HAVE SEEN OF CIGARETS.

Hon. Benjamin B. Lindsey,
Judge of the Juvenile Court, Denver, Col.

Our lives depend a great deal upon our habits. Habits make or unmake a man. It all depends on the kind of habits they are. Habits are good or evil. They are generally formed in boyhood, and the kind of men we are to have in the future depends upon the kind of boys we have now. The boy who starts with bad habits is almost sure to be a worthless man, if not actually a criminal.

Boyhood is the most important part of life. It is the period when the foundation of a noble character is successfully laid. A man is a great deal like a magnificent building. The great building can never be lasting, strong, and beautiful unless it rests upon a firm foundation. At the beginning the foundation is laid. You can not build a fine house and lay the foundation afterward. The beginning of a man is a boy, and so the foundation of a man is a boy. We have a right to accept every boy to grow up to be a good man and a useful citizen. So the boy must be strong, as the foundation of the building is firm and lasting. He must not be a coward. He cannot be brave or strong if he weakens himself morally or physically. He must not be a bully on the one hand or a "sissy boy" on the other. He must be clean, wholesome, decent, manful, cheerful; loyal to home, school and chums; not "goody," but just good.

One of the very worst habits in boyhood is the cigaret habit. This has long been recognized by all the judges of the courts who deal with young criminals, and especially by the judges of the police courts, before whom pass thousands of men every year who are addicted to intemperate habits. These judges know that in nearly every case the drunken sots who appear before them, a disgrace to their parents, themselves and the state, began as boys smoking cigars. One bad habit led to another. The nicotine and poison in the cigaret created an appetite for alcoholic drink. The cigaret habit not only had a grip upon them in boyhood, but it invited all the other demons of habit to come in and add to the degradation that the cigaret began.

I only recently had a little boy in court whose parents and friends were shocked when it was discovered he had stolen money from the cash drawer of his employer, and was caught by a detective set to watch for the thief. No one believed that this boy would steal, since he had a good home and had borne a good reputation, but I found on investigation that the boy had been tempted

in order to get money to buy cigars. Now the trouble with that boy was that he was weak, he could not resist temptation. Why? Because he had contracted this baneful habit that weakened his character, so that he was unable to resist evil when it attacked him, those who are strong will successfully resist it.

Nearly all the leading business men of the country have forbidden the employment of boys and young men who smoke cigars. This is because they know that the victims of cigars cannot be trusted.

The laws of nearly every State in the Union forbid the sale of tobacco to boys, and the laws of Colorado even forbid people to give boys tobacco, so that boys who use cigars are not only disobedient to their parents, but they are disobedient to the laws of their state. Patriotism is, after all, duty to one's home, one's school, and one's city. And no boy does his duty either to himself, his home, his school, his city, his flag, or his country who will indulge in the vile habit of smoking cigars. I know a little newsboy who is too brave and manly to smoke cigars. Sometimes he has to face the taunts and jeers of his companions, the kind of boys who think it is smart to smoke cigars, who will come up to him and ask him if he can "inhale." This little newsboy is not afraid of the weapon of cowardice—ridicule. He would say (using his own language), "Say, kid, cut it out; do you think that I'm going to burn my brains out just because you do?" And he would stand his ground, and, if necessary, have what he called a "scrap" rather than let any boy induce him to smoke a cigaret. He was really the brave boy, after all, and the boy who thought it was smart to smoke cigars was the real coward. I have been in the juvenile court nearly ten years, and in that time I have had to deal with thousands and thousands of boys who have disgraced themselves and their parents, and who have brought sorrow and misery into their lives; and I do not know of any one habit that is more responsible for the troubles of these boys than the vile cigaret habit. No pure-minded, honest, manly, brave, gentle boy will smoke cigars.

In Denver, when boys do things they should not do, our boys will say, "Cut it out." Now this is not a bad thing to say. Boys, if you had an apple, and it had a rotten spot in it, what is the first thing you would do? You would cut it out. But then remember the scar is there, and it is not a perfect apple. And so I would say to all boys, Do not get the rotten spot in your lives, as you surely will if you smoke cigars; but if you have been so unfortunate, then I say to you "Cut it out." The scar will heal after all, if you will only be strong enough to cut it out now—but it is better not to start the rotten spot.—(From the Sunday School Times.)

TIDINGS OF THE KINGDOM

S. G. Pope: Our three weeks' meeting has closed. Brother J. F. Hailey came first, and in several days' sound gospel preaching laid an excellent foundation. Then came Evangelist T. T. Martin and Singer S. L. Rayborn, who remained to the close. To depict the way of life is the glory of Brother Martin's preaching. There were 45 accessions to the church—27 being by baptism. Furthermore, pastor and church are closer together; the people have a clearer conception of the doctrines and are led to study the Book more for themselves; a stronger passion for lost souls is manifest—indeed, the church is on a better basis in every way. Fortunate is the community in which these brethren labor. We baptized two new applicants yesterday.

Pastor P. S. Rogers, East McComb: East McComb Baptist church has been blessed with a good meeting. This church has the most delicate problem, perhaps, of any church in the State. The church is composed largely of railroad men, most of whom are out on strike, and have been for two years. But God was gracious and gave us ideal weather for the meeting. Much earnest prayer had been offered, and when Rev. J. L. Low, of Ellisville, came to us he was gladly received. He knows how to handle railroad men and knows how to preach the word of God, and is not afraid to preach it so the people will understand it. When he left the church had arranged to pay all back salary to the pastor; a good Christian feeling exists among the members. Twenty-one had united with the church—13 of them for baptism.

M. L. Delk: I enjoyed Brother Lightsey's article on "Colportage," and think that he struck the keynote to religious progress when he mentioned the great duty of family prayer. One of the greatest hindrances to our religious progress is the lack of home religion. Is it any wonder that so many Christian parents are being disappointed by their children's attitude toward religion, when so many of these parents are neglecting to ask God each day to help them to train their children in the way that they should go? It is sad to see a man sacrifice his children's moral and spiritual growth for the sake of a few dollars, and not take the time to spend a few minutes each day with his family in Scripture reading and prayer. Do we, as ministers, lay as much stress on family prayer, as we go from home to home, as we should? In addition to our other reports, I wish that we might have the number of families who have family prayer each day, reported by the churches of this State at our associations next year.

J. F. Hailey: I have intended writing some account of my work with T. T. Martin, but must postpone any detail of it for some future time when I can get at my own instrument and be at ease. Just now I wish to say a word with your permission, of a short visit at this place. Mrs. Hailey and I finished our work at Pensacola, Florida, on December 5th, and ran over to Andalusia for a visit to Brother A. J. Preston, who was once at Tupelo, also Crystal Springs. I think we have never had a more pleasant stay anywhere, though we have been well treated in many places. This is a fine town in a rich section of country, though somewhat undeveloped. One farmer reports 66 bales of cotton, 900 bushels of corn, 380 bushels of potatoes, 200 gallons of syrup and abundant feed stuff for his horses and cattle, sufficient peanuts to fatten 20 head of hogs, besides vegetables, nuts, etc., all with three mules. His farm naturally is no better than the average of the country in Covington county. Preston has a nice home furnished by the church, a substantial church

building costing \$45,000, well arranged for work, and well adapted for public speaking. His membership numbers about 500, he having received 60 of these during his nine months' incumbency. Preston is making good the reputation he won in Mississippi. I have been told that W. B. Crumpton pronounced him the first Bible student in Alabama. I can testify that he is one of the clearest and best expositors of my acquaintance. Observation and the testimony of a number of his members here show him to be a pastor and preacher of a high order. His wife and daughters are exceptional women. To look in on such a situation well nigh makes a man envious; however, I've a situation with which I'm well pleased. I hope to write again when I get home.

W. D. Mathis, of Ocean Springs: The Lord has visited His faithful people here with a great season of refreshing for which we praise His holy name. After much and earnest prayer, the Lord seemed to direct us to Brother J. B. DeGarmo, one of our Home Board evangelists, who came to our aid and remained with us for two weeks. Every service was a mountain-top experience. It has never been my privilege to see a meeting take such a hold of an entire community, as this one did. Brother DeGarmo is one of the greatest gospel preachers I have ever listened to. Every statement that he makes, he at once turns to a passage of Scripture to prove his authority. Not only is Brother DeGarmo one of the greatest preachers that we have, but he is a Baptist of the Pauline type, and, oh! how boldly, yet lovingly, does he hold before the people the great facts of the Bible. I sincerely wish that every church in our State could get this great man of God for a meeting. He is one of the few evangelists who strives to strengthen the pastor with the church, and always wishes to keep himself in the background, and the pastor in the forefront. He is one of the most lovable, brotherly men that I have ever been associated with, and my life has been made better by this association. Brother DeGarmo has severed his connection with the Home Board, and beginning with the first of January, will be associated with Brother T. T. Martin. Last, but by no means least, I want to say that the Lord sent us one of the best singers to aid in the great work that was accomplished under God, in Ocean Springs. Brother C. W. Henson, pastor of the church at Monroeville, Ala., came to us and led our song service during the meeting, which it is needless to say, was well done. May our Father's richest blessings ever be upon these two faithful servants of His. We feel that a brighter day has dawned for our little church at Ocean Springs, and we are determined, by the grace of God, to do more in the coming years than ever before. We are all singing the doxology.

John P. Hemby, Hammond, La.: I have had a new experience recently. It has been my pleasure to attend an associational meeting of our Seventh Day Baptist brethren in our little city. There were some very striking features in their meetings. In the first place, they were very earnest and tenacious in their faith. Some of these brethren came from Rhode Island, some from New Jersey, some from Illinois, and some from Arkansas. They seem to take no account of distances, or to count the cost; but with a commendable devotion to duty and loyalty to principle, they went at their work. In their talks and discussions they put tremendous emphasis on such Scriptures as these: "Take no thought for your life, what ye shall eat, or what ye shall drink, nor yet for your body, what ye shall put on." "But seek ye first the king-

dom of God and His righteousness, and all these things shall be added unto you." Such expressions as these were frequently heard: "We should not consider the cost of God's service; neither should we worship by the clock." Their meetings were also characterized by a deep spirituality. A great deal of their time was devoted to devotional exercises. From one o'clock to two o'clock was spent in song, prayer, and exhortation at the beginning of each session of their meetings. They also adjourned their business sessions frequently and had preaching of a high order. Several persons were converted during the progress of their meetings, and united with the church. It was a real pleasure to be in their meetings. For the benefit of those who have never been thrown with these people, I will say that there is absolutely no difference in their church polity and faith, and ours, except that they rest and worship on the seventh instead of the first day of the week, as we do. We are anticipating a great time at our church next Sunday. In the morning Prof. Godbold will be with us and present the claims of Christian education; and at night Dr. Coffey, of the State University, will address our young people. Both these men are great, and we expect a treat.

LAST CALL

The readers of The Baptist Record will remember that a few weeks past we made an earnest plea for Christmas gifts to the Baptist Memorial Hospital, of Memphis, and at this time a full report of this great institution was submitted.

This coming Sunday will be the last chance for any public mention in our churches of this urgent appeal.

Will not every pastor in Mississippi do at least three things Sunday?

First, Speak a few moments to his people, telling them of our Christmas gift effort.

Second, Lead in one earnest prayer for this great institution.

Third, Take a public offering if it can be done in justice to all interested, but if it will not be advisable then at least appoint someone to receive and forward voluntary offerings.

When churches will not have regular services Sunday, will not the superintendent render the same service in respective schools?

Very sincerely yours,
THOMAS S. POTTS, Gen. Supt.
B. F. WHITTEN, Gen. Sol.

MISSISSIPPI COLLEGE ENDOWMENT NOTES

By W. A. McComb.

Sardis, Como and Courtland have been worked by the writer since the last report. They all responded nobly.

Brother J. O. Hill, pastor at Sardis, stood nobly by the agent. Dr. J. P. Stovall, one of his deacons, led off with a subscription just twice as large as he first thought he could give. Thus leading, others followed nobly, and Sardis went down for \$760, and all seemed happy.

At Como, Brother Walton E. Lee, a personal friend of the agent's, from his boyhood, led his congregation in a subscription double what he had planned, and Brother A. M. Patterson followed his pastor's example and Como went down for \$525 and more to follow.

At Courtland Brother and Sister Rockett took the agent in and treated him royally. The church was worked privately and responded well. Brethren Franks and Buchanan are doing fine work.

Brother N. R. Stone will begin work with us January first. His field will be South Mississippi and I hope the pastors will throw their churches open to him.

Let prayer be made for the work and workers.
Clinton, Miss., December 20, 1913.

CLEAN FAMILY PAPER!!!

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Mississippi Woman's Missionary Union Page

MRS. T. J. BAILEY, Editor Jackson
Direct all communications for this department to Mrs. T. J. Bailey.

MRS. J. P. HARRINGTON, Sunbeam and R. A. Leader Corinth
MISS MARIAN BANKSTON, Y. W. A. Leader Winona
MISS MARIAN JOHNSON, College Correspondent Hattiesburg

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All Societies in Mississippi should send quarterly reports to Miss Margaret Lackey, but all money should be sent to A. V. Rowe, Jackson.

"For unto us a child is born, unto us a son is given; and the government shall be upon his shoulders, and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace."—Isa. 9:6.

A merry Christmas and a happy New Year to all, with a prayer that our gifts to the Christ-Child may be generous.

OVER THE SNOWS.

By Eugene C. Dolson.

Over the way
The joy-bells chime;
It is Christmas Day,
And our hearts keep time.
'Tis a message clear
Of the Christ-Child's birth;
And far and near
There is peace on earth!

Over the snows
The joy-bells ring,
Till the wide world knows
Of its Savior King.
For His day of birth
Comes round again—
There is "peace on earth,
Good-will to men."

Don't dope with calomel. Swamp
Chill and Fever Cure is better. At your
druggist.

Owing to a mistake somewhere,
the Y. W. A. leader has received no
Christmas literature or envelopes up
to this date. She has written about
matter, and hopes to have them in
the hands of the young women with-
in a week.

Many kind wishes to you and yours
at this season.

MARION BANKSTON.

This statement should have ap-
peared last week, but reached us too
late.

EXCHANGE YOUR OLD PIANO

For a splendid new Self-player
which every member of your family
can play. The greatest musical in-
vention of the age—a combination
piano and self-player piano—two in-
struments in one. Write for de-
scriptive catalogue and attractive ex-
change offer made to members of the
Baptist Record Piano Club. Address
the Managers, Ludden & Bates, Bat-
tist Record Piano Club Department,
Atlanta, Ga.

FROM ALEXANDRIA CHURCH.

The saints of Alexandria church
have recently called Pastor Russum
for another year, making 17 years in
succession. We enjoyed an excel-
lent service Thanksgiving, contribut-

ing about twenty dollars to our or-
phanage. Everybody present seem-
ed to be of one mind and accord, es-
pecially on rendering thanks and
praises to the giver of all good and
perfect gifts. Not in our church
annals has the visible success, pros-
perity and growth of our band been
so bright and gratifying, as has been
this year, both spiritual and mater-
ially. We have grown about 30, nu-
merically, and if our memory serves
us right, we have contributed more
to every object we foster than heretofore. However, we realize our in-
fancy in growth, yet we take courage
in seeing our bank account with the
Lord grow. We are rejoicing to
know that we are at last recognized
as being on the map. We were hon-
ored this year for the first time with
the meeting of our association, and
B. F. Whitten knows of such a place,
and now it seems that Brethren
Franks and Buchanan have learned
of such a place, and will pay us a
visit this week. Come on, brethren,
one and all, God bless you, we are
glad to have you with us; however,
we hope your expectation won't run
very high, as this is new to us, and
you know the Scripture saith "that
my people perish for the lack of
knowledge." So you see we have
to be educated to giving.

WOMAN'S MISSIONARY UNION CELEBRATES TWENTY-FIFTH ANNIVERSARY.

The jubilate held at Main street
Baptist church Sunday, November 17,
in which the Woman's Missionary
Union, of Hattiesburg, celebrated
with a praise service the twenty-
fifth anniversary of the organization
of the Woman's Missionary Union in
the Southern Baptist Convention, was
largely attended.

The services, which began at 11
o'clock Sunday morning were presid-
ed over by Mrs. A. L. O'Bryant, pres-
ident of the City Union, who gave a
most interesting talk on the history
of the Woman's Missionary Union and
its auxiliaries, and meaning of Jub-
ilate, the Sunbeams for the girls,
Royal Ambassadors for the boys, and
the Young Woman's Auxiliary. The
sermon for the occasion was by Rev.
A. L. O'Bryant, pastor of Immanuel
Baptist church.

Seats in the main auditorium were
reserved for the members of the City
Union for the four Baptist churches
of the city and for the various aux-

iliary societies, all of which marched
to their places in the church, with of-
ficers leading and banners indicat-
ing the name of each society. The
one hundred young women compos-
ing the membership of the Y. W. A.,
of the Woman's College in full uni-
form, were present.

The music was a feature of the oc-
casion.

The afternoon exercises, like those
in the morning, were largely attend-
ed. The devotional exercises were
conducted by Mrs. Ellis, of Fifth
avenue Baptist church. Mrs. J. L.
Johnson read a paper on "Personal
Service;" Mrs. Monroe Smith, "In
Royal Service;" Mrs. T. B. Wright
on "Our Spiritual Needs," and Mrs.
Moore, of the First Baptist church,
on "Prophecy of Growth."

The offering was then taken.
The officers elected and installed
for the ensuing year were Mrs. T. B.
Wright, president; Mrs. T. J. Walk-
er, vice-president; Mrs. P. R. Per-
kins, secretary.

MISS McLEAN, Reporter.
Hattiesburg, Miss.

Piles Cured in 6 to 14 Days

Your druggist will refund money if
PAZO OINTMENT fails to cure any
case of Itching, Blind, Bleeding or
Protruding Piles in 6 to 14 days. The
first application gives Ease & Rest. 50c.

FROM THE SECRETARY'S OFFICE.

The Week of Prayer literature for
the first week in January has been
sent out and should by this time be
in the hands of every society presi-
dent. Sister, if you have not received
yours, will you kindly drop us a card
at once. We earnestly desire that
all our societies will observe this
week of prayer.

And just here we call special at-
tention to the beautiful message in
this issue from our beloved secre-
tary, Miss Kathleen Mallory. We
beg that you take the paper to your
next society meeting and have her
letter read aloud. It will prove an
inspiration and a blessing.

The new report blanks are now

The New W. M. U. Mission Study Book—

"In Royal Service"

By Miss Fannie E. S. Heck

The story of the missionary
work of Southern Baptist
women. Historical, biograph-
ical, interesting.

Prices—Paper, 35 cents, post-
age, 8 cents; cloth, 50 cents,
postage, 10 cents.

Orders filled promptly by—

THE BAPTIST RECORD
Jackson, Miss.

The Y. W. A. Mission Study Book—

"Ann of Ava"

The book has a beautiful
binding, lovely illustrations,
and a fascinating presentation
of the life of the pioneer wom-
an missionary—Ann Hasseltine
Judson. It is a lovely gift
book, especially timely because
of the celebration of the Jud-
son Centennial.

Price—Paper, 35 cents, post-
age, 6 cents; cloth, 50 cents,
postage 8 cents.

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THE BAPTIST RECORD
Jackson, Miss.

ready and will be mailed to each
society before the next report need
be sent in. That will be February
1st. Note the change in time. This
is made in order that our quarterly
reports may coincide with our an-
nual reports.

YOU CAN AFFORD A NEW SONG BOOK
FAMILIAR SONGS OF THE
GOSPEL, No. 1 & 2 (No. 1
just out). Bound or Shape notes. \$3 per hun-
dred; samples, 5c. each. \$5 songs, words and
music. E. A. K. HACKETT, Fort Wayne, Ind.

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FREE TREATISE
The Leach Sanatorium,
Indianapolis, Ind., has
published a booklet which
gives interesting facts
about the cause of Cancer, its
symptoms, and how to prevent
it. Write for it today, mentioning this paper.

Hillman College

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CLINTON, MISS.

Exceptionally good advantages in Piano, Voice, Ex-
pression, Art, and Literary Departments. Located at the Edu-
cational and Religious center of the State. Healthful, acces-
sible, pleasant. There will be room after Christmas for a few
more boarding students. The cost from January first to the
close of the session for board, tuition, laundry, medical and
library fees is \$123.25. Send for catalogue.

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self, selling Ludden & Bates
hold Specialties direct
from wagon to house. Big
demand, handsome profit
—steady, healthy work
—better sales every trip. You
easy terms. Previous experience not
needed. Our contract binds all others for
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once we offer extra liberal contracts to en-
ergetic men of good habits and appearance,
21 to 50 years old, who can furnish good
references. Pleasant, profitable, all-year-
round work. You are your own boss but
operate on our capital. No experience
needed. We give you thorough course in sales-
manship free. Work grows easier and profits bet-
ter every month. Our men clear \$50 to \$200 per
month above expenses. Fine territory now open
in your state. Old established, well-known com-
pany—big line. Write at once for particu-
lars.

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Neuralgia, Headaches, Cramps,
Colic, Sprains, Bruises, Cuts and
Burns, Old Sores, Stings of Insects,
Etc. Antiseptic Anodyne, used in-
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H. James was experimenting with
the man yherbs of Calcutta, he ac-
cidentally made a preparation which
cured his only child of consumption.
His child is now in this country and
enjoying the best of health. He has
proved to the world that Consump-
tion can be positively and perman-
ently cured. The doctor now gives
his recipe free, only asking two 2-
cent stamps to pay expenses. This
herb also cures Night Sweats, Nausea
at the Stomach, and will break up a
fresh cold in twenty-four hours. Ad-
dress CRADDOCK & CO., Philadel-
phia, Pa., naming this paper.

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nation. Address

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CENTRAL COMMITTEE MEETING.

On Tuesday, December 30, at 10
o'clock the Central Committee will
hold a meeting in the parlor of the
First Baptist church, Jackson. Be-
sides the seven members recently
elected by the State Board, and the
officers of the W. M. U., elected at
the State Convention, the associa-
tional superintendents have been
made associate members of the com-
mittee, and are invited to be present
at this time. The State Jubilate
meeting will be arranged for at this
time, said meeting to be held in
Jackson, February 2.

WHAT'S IN A NAME?

Everything! For example, the
name of "Ludden & Bates" on the
fall board of a piano or player-piano
is a positive and permanent guar-
antee of the highest quality and du-
rability in every detail of construc-
tion. It means that the keys are
genuine Ivory, not celluloid. It
means that the strings are made of
the finest imported piano wire, not
of a cheap substitute. It means
that the case is built of the choicest
patterns of genuine Mahogany, not
of painted imitations. It means
that the sounding board, the most vital
part of the instrument, is built of
the finest specimens of mountain
spruce and has been seasoned and
dried for five long years, and has
been pronounced perfect by experts
before the piano is allowed to leave
the factory. It will not warp or
crack—it is perfect.

The name of "Ludden & Bates" on
your piano is like an insurance pol-
icy, for it guarantees the owner
against all imperfections in work-
manship and material. It is also
your best guarantee of superior qual-
ity in tone and action. For nearly
half a century Ludden & Bates
Pianos have maintained the highest
standard of excellence.

The Record Piano Club makes it
easy for you to own a Ludden &
Bates Piano or Player-piano. You
are cordially invited to join. Write
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full particulars. Address the Man-
agers, Ludden & Bates, Record
Piano Club Dept., Atlanta, Ga.

THREE SPECIAL EXERCISES.

As is our custom we will have re-
ligious programs on Christmas eve
and New Year's eve nights, with a
men's banquet added. Instead of a
Christmas tree for the Sunday School,
we have a religious exercise, giving
out at the close a prepared box to
every member of the school which
we call a "Sunday School treat." If
ye editor will come to see us, we will
give ye a "box." Our watch-night
service has become an established oc-
casion with our people. Some say
it is the most enjoyable and helpful
service we have during the whole
year. We begin with a spiritual pro-
gram at 7 o'clock, which continues
until 12, with an occasional recess
for social enjoyment. There were
200 who remained last year till the
"clock struck twelve." It was
good to be there. A happy Christ-
mas and New Year to you all.

Fraternally yours,
G. W. RILEY.

Houston, Miss.

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The Old Standard Grove's Tasteless
chill Tonic is equally valuable as a
General Tonic because it contains the
well known tonic properties of QUININE
and IRON. It acts on the Liver, Drives
out Malaria, Enriches the Blood and
Builds up the Whole System. 50 cents.

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FOR BACKACHE-RHEUMATISM
KIDNEYS AND BLADDER.
RICH IN CURATIVE QUALITIES—NO HABIT FORMING DRUGS

"WITH REGARD FOR THE TRUTH."

The golden hour to fix the truths
of the Bible in the hearts of chil-
dren and prepare them for the ser-
vice of the Lord is now. Only a
few years and how swiftly they fly,
until the children of today are the
men and women of tomorrow.—Mrs.
C. C. Colman, in Sunbeam. (Clipped
from Western Recorder.)

The mistake in the above, as I see
it, lies in the fact that the work of
the Holy Spirit seems to be overlook-
ed. We may fix the truths of the
Bible in the mind. But we should
remember that it is the Holy Spirit
that deals with the heart and no one
can be prepared for the Lord's ser-
vice without regeneration. I Cor.
2:14. "But the natural man receiv-
eth not the things of the Spirit of
God; for they are foolishness unto
him; neither can he know them, be-
cause they are spiritually discerned."
John 3:3. "Verily, verily, I say
unto thee, Except a man be born
again he cannot see the Kingdom of
God." With sincere regard for
truth,
J. R. SAMPLE.

Dixie Pain and Fever Powder. All
pains vanish like magic. At druggists.

Secretary E. B. Hatcher has re-
signed the secretaryship of the State
Mission Board of Maryland, to take
effect March 14, 1914. He has serv-
ed in that capacity for 15 years. His
future plans are not made known.

We sympathize with the good peo-
ple of Texas on account of the great
floods on the Brazos and other
streams. The death rate runs up
to 150; much property was destroy-
ed, the railroads suffering most of
all. Many miles of track were
washed away.

This Meat Salter

Saves Your Hams
and Shoulders.
Enables you to kill hogs
without fear of a worm
der. Shoots the salt into the bone
where warm weather causes decomposition to set in.
Thousands used. Lasts lifetime. Saving of two hams
more for it. Order one now for this winter's killing.
\$5.00 brings it, prepaid, money-back guarantee.
Agents wanted.

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Small in Size but Large in Suggestion and
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lows with your order enclosing \$10 for our fa-
mous 36-lb. feather bed. All made of new
sanitary feathers; best ticking and
equipped with sanitary ven-
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Delivery guaranteed. No-
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and the various forms of Uric
Acid poisoning, such as muscu-
lar and arthritic rheumatism, gout,
stiff and swollen joints, shooting
pains and stitches in different
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successfully treated for the last
20 years by Dr. Whitehall's
RHEUMATIC REMEDY
To demonstrate how quickly it relieves
the acute pains, reduces the fever and
eliminates disease from the system, we
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To all knowing sufferers of rheumatism, whether muscular or of the joints, sciatica, lumbago, backache, pains in the kidneys or neuralgia pains, to write her for a home treatment which has repeatedly cured all of these tortures. She feels it her duty to send it to all sufferers FREE. You cure yourself at home as thousands will testify—no change of climate being necessary. This simple discovery banishes uric acid from the blood, loosens the stiffened joints, purifies the blood, and brightens the eyes; giving elasticity and tone to the whole system. If the above interests you, for proof address Mrs. M. Summers, Box 232, South Bend, Ind.

BOOKS

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A book for boys by Rev. J. Mervin Hull. In this book the author tells the life of Adoniram Judson, one of a thrilling, interesting story that from cover to cover will command the attention of every boy who reads it. Cloth, 50 cents net; paper, 35 cents net; postage, 5 cents extra.

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By Ethel Daniels Hubban. This is a most charming, entertaining story for girls. Ann Hasseltine, the wife of Adoniram Judson, is the heroine, and her biography is the basis of this beautiful and interesting story. Cloth, \$1.00 net and 50 cents net; paper, 35 cents net; postage, 5 cents extra.

FOLLOWING THE SUNRISE

By Helen Barrett Montgomery. Author of "Christus Redemptor" and "Western Women in Eastern Lands." This is a fascinating account of one hundred years of Baptist foreign missions from the beginning, under Adoniram Judson, until the present time. Cloth, 50 cents net; paper, 35 cents net; postage, 5 cents extra.

THE IMMORTAL SEVEN

By Rev. James L. Hill, D. D. A well-written, captivating account in the form of sketches of Adoniram and Mrs. Judson, Mr. and Mrs. Samuel Newell, Luther Rice, Gordon Hall, and Samuel Nott—"The Immortal Seven," who were the first foreign missionaries who sailed from North America one hundred years ago. Cloth, 50 cents net; postage, 5 cents extra.

The Baptist Record

Jackson, Miss.

B. J. LEONARD

DENTIST

Special Attention Given to Children's Teeth and the Treatment of Gum Troubles

Seutter Bldg. Jackson, Miss.

NEWS IN THE CIRCLE

MARTIN BALL

The Baptist World gave last week a splendid symposium on "A Christian Doctrine of Life." The expressions by various brethren were thought-provoking.

Rev. C. B. Althoff has resigned the Hazlewood church, after 10 years effective work. He will take charge of the Lorimer Memorial church, Chicago, Ill., January first.

Pastor J. S. Dill and his people are rejoicing over a gracious meeting just closed. Rev. Wm. L. Ball, of Virginia, did the preaching. Twenty-six were added to the church.

The meeting held with the Gaston avenue church, Dallas, Texas, resulted in 109 additions. Pastor H. A. Porter did all the preaching. Rev. Robert Jolly had charge of the music.

Dr. R. L. Brodie, of Charleston, S. C., remembered in his will the Connie Maxwell Orphanage, at Greenwood, S. C., by leaving \$50,000 for it. How well that can be used for the glory of God.

All the pastors should bend every effort in liquidating the deficit of our State Mission Board, reported at the convention. A little from all will help right now. Don't overlook it.

Dr. J. M. Haymore is having wonderful success at Moultrie, Ga. Congregations too large for the house, necessitating enlargement. The Sunday School breaking all records. That is fine.

The General Education Board, Jno. D. Rockefeller foundation, lately gave \$1,500,000 to the Johns Hopkins Medical school. This is the first appropriation ever made by this board to a medical school.

The Christian Index states that Rev. Jno. E. Barnard has recalled his acceptance of the church at Ocilla and will remain at Asheville, N. C. Peculiar circumstances arose that made this action necessary.

The church at Cartersville, Ga., has secured the services of Dr. A. Chamlee, of Forsyth, Ga. Work will begin January first. Dr. Chamlee has been teacher of the Bible in Bessie Tift College for some while.

Rev. W. I. Allen, of Hesterville, is exceedingly popular. He has been recalled to the churches he served in the Kosciusko Association. The church at Pheba wants him for half time. He has not yet decided what he will do.

Evangelist J. H. Dey, of Missouri, is with Pastor Wallace Wear, Baptist Tabernacle, Louisville, Ky., in a great meeting. Twenty-one members received last Sunday; 26 had been previously received. There is great rejoicing.

Pastor E. L. Andrews, of Covington, Ky., has just closed a meeting in his church, with gracious results. The pastor did the preaching. Eighty-six new members were received—70 by baptism. The preaching was done at night, except Sundays.

The young converts, in a great meeting held by Pastor C. E. Welch at Yoakum, Texas, presented him a fine L. C. Smith typewriter as an expression of their appreciation of the work done for them. Such thoughtful kindness is much appreciated.

Mrs. Jno. A. Broadus, wife of the great teacher and preacher, followed her distinguished husband to the heavenly home last Friday morning. She held her church membership with the Fourth Avenue church, Louisville, Ky. A great woman in Israel has fallen.

The Baptists of the city of Washington, D. C., led all other denominations in membership and contributions. The Calvary church, Dr. Greene, pastor, has the largest Sunday School, numbering 2,507; the contributions of this school last year amounted to \$5,500.

We note that several pastors in Georgia are giving time and labor to arranging the churches in the country so that pastorates will be organized. This is done by grouping the churches. That displays much common sense, good judgment and progress in kingdom building.

Pastor U. A. Ransom has resigned at Dyersburg, Tenn., to take effect January 1, 1914. He has accomplished much in the three years of his pastorate at Dyersburg. His future location is not known. His wife is a true help-meet. Any church will do well to get him as pastor.

The trustees of the Georgia Baptist Hospital arranged for a great meeting in Atlanta recently. The object of the meeting was to arrange plans for enlarging the institution. Selling the present site and putting \$500,000 in a larger plant, making it as great as the greatest. Georgia Baptists do things.

The Tennessee Convention, recently held at Johnson City, seems to have been a great success. The attendance was small on account of the extreme eastern location. Dr. E. E. Folk was elected president and he wielded the gavel well, but he does everything he undertakes with a master hand.

Standard Blood

Medicine the whole world over—HOOD'S SARSAPARILLA. Druggists everywhere sell and feel safe in recommending it because it gives such general satisfaction. Purifies, builds up, creates appetite, overcomes that tired feeling. Get a bottle today.

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Gen'l Agent, Chattanooga.

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If you would like to own a brand new 36-pound feather bed and a pair of 6-pound pillows, mail the \$10. I will ship them to you and pay the freight to your depot. Best A. C. A. feather ticking. Guaranteed all live, new feathers. If not as advertised, your money back. Write for circulars and order blanks. Address D. M. Martin & Co., Desk 30, Box 148, Griffin, Ga.

Church Roll and Record Book

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Louisville, Ky.

SUNDAY SCHOOL LESSON

TO BE STUDIED WITH OPEN BIBLE

Lesson 1. January 4.
JESUS AND THE CHILDREN.

Motto Text: "Gird yourselves with humility, to serve one another; for God resisteth the proud, but giveth grace to the humble."—I Peter 5:5.

Mark 9:30-41; Mark 10:13-16.

Outline:
1. Looking to the end.
2. The secret of greatness.
3. The spirit of the Kingdom.

Time: Late summer of A. D. 29 and March, A. D. 30.
Places: (1) Capernaum, and (2) Perea, east of the Jordan.

1. Leaving the scene of the transfiguration, probably Mt. Hermon, where Peter, James and John had been given a vision of the glories of heaven, Jesus led His disciples quietly southward through Galilee. It was His purpose to accustom their thoughts to the end to which the hatred of His enemies even now plainly pointed, and as they walk, He tells them that the Son of man is delivered into the hands of men, and they shall kill Him, and after that He is killed He shall rise the third day. Matthew tells us that they were exceeding sorry, (Matt. 17:22), and Luke and Mark concur in saying that they understood not, and were afraid to ask Him. Perhaps the remembrance of His glory on Mt. Hermon, and His power manifested in the afflicted boy at the mountain's foot (Mark 9:14, 27) made this disclosure hard for them to accept; perhaps the worldly preferment which filled their thoughts for the time, excluded all else. This is not the first occasion on which Jesus speaks to them of His rejection and death, but their hearts, as loving hearts will when death approaches their own, shrink back and refuse to believe.

2. Entering Capernaum, so long His home, and going into a house, perhaps that of Peter, who lived here, He speaks to them privately of what is in their minds. "What was it that ye disputed among yourselves by the way? What was it I noticed your eager argument upon, as we passed along?" A reasoning among them, Luke calls it, as to which should be the greatest, and there is no wonder that now they should be ashamed to confess their ambitions. But their Lord needs not any confession. Sitting down, as was the custom of the teachers of that day, He calls the twelve around Him, and gives them the true test

of greatness. If any man desires to be first, foremost, he must be, to be successful in this, the last and lowest of all, and his work that of a servant. This is the means by which he may become great, and further than this, this constitutes greatness in the Kingdom. "He reigns, who loves and serves." In the following chapter he speaks more fully of this greatness of humility, and tells them, especially James and John, that whosoever would be the chiefest should be the servant of all, even as He, Himself, the Son of man, came not to be ministered unto, but to minister, and to give His life a ransom for many. (Mark 10:35-45.) Now He draws to Him a little child, and still holding him in His arms, sets him in their midst. This little one, with humility, gentleness, trustfulness, simplicity, all shining in his face or showing themselves in his attitude, is the symbol of true greatness. The Master declares to them that a spirit like this is necessary to entrance to His kingdom. (Matt. 18:3-11.) Whoever receives one such child-like one in His name, who ever accepts and honors an humble Christian because he is an humble Christian, receives and honors Jesus Christ Himself and through Him, the living God, who sent Him.

3. The incident which forms the closing division of our lesson does not occur in this immediate connection, but several months later. It is given here because similar in spirit to the words of Jesus which we have been studying. It is found, with slight variations, in three gospels—Matthew, Mark and Luke. There were brought to Him, presumably by their mothers, little children, infants, that He should put His hands upon them and pray. Love for the little ones and love for the Master furnish sufficient motive for the act. They wanted these babes for whom they felt the strongest natural affection, to be brought in contact with the Teacher whose nobility had filled them with a higher, reverential love. The disciples loved Him also, but they had no sympathy with this desire, and they rebuked them for interfering with His more important work. But Jesus did not think it an interference, and He was much displeased at the rebuke, as He said, "Let the little children come unto me, and forbid them not, for of such is the kingdom of heaven. Of such is the spirit that belongs to members of my kingdom. For whoever is to

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enter into my kingdom must do so in the humble, trustful spirit of a little child. Those who are otherwise minded cannot enter therein."

Those who have held in their arms a little child, and felt the tender clasp of little arms and the loving pressure of soft cheeks, know that it was a joy to our Savior to take them in His arms and put His hands upon them. Men were persecuting Him, but here was loving trust and confidence. "To these little children was given to do what prophets and kings might well learn to be thankful to be allowed to do: They refreshed the spirit of the Savior on the way to the cross." We may imagine that His blessing consisted of a prayer that in maturity they might retain the child-like heart that would receive the kingdom of God.

It may not be amiss to say that there is here no allusion to baptism, and that Jesus let slip here a golden opportunity, if He wished baptism ever to be associated with infants. Other Scriptures for study: Matt. 5:8; 10:40-42; 20:16.

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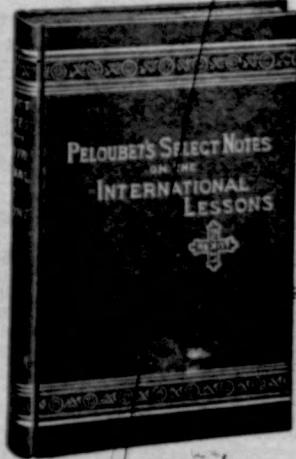
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THE GIRL FROM HARDSCRABBLE.

Jennie N. Standifer.

"Girls!" called Mabel Rand as she
entered the gate of the high school
building one morning in early au-
tumn, "come to the chapel with me
and watch the 'grand entry,' as the
circus man says, of our new school-
mate."

"Who is she?" chorused several.
"Maybe it's a he?" giggled Marie
Deane.

"She is Celestina Little, but called
Tina 'for short.' And oh, girls—
ha! ha! ha!—think of Tiny Little
being big as the side of a meeting
house—almost!" The girls joined
in the gay laugh.

"Who is Tiny Little?" asked Lau-
rie Lee.

"From what berg does she hail?"
queried Marie.

"That's as unique as her name.
She is from Hardscrabble." There
was another burst of laughter. "And
as to 'Who is she?' she's a niece of
Mrs. Huggins, who lives on the back
street of our block. You know Mr.
Huggins runs a truck garden. There
comes the Tiny Tot now. Note her
Cinderella-like feet—her reticulate
nose—her golden-brown freckles, and
other charms of dress and manner."

The girls of the tenth grade crowd-
ed around the window and watched
a big, gawky girl of 16 or 17 come
up the walk. She wore a dark blue
calico dress, a few years behind the
styles as to make—and a cheap black
straw hat. Her shoes were coarse,
and her hands large and roughened
by work.

"She has what Brother Jack calls
a cow-pen walk," commented Laurie,
as Celestina entered the chapel.

"Perhaps that is the latest Hards-
crabble glide," suggested Mabel. "I
am going to introduce myself, girls.
Mother is the hall teacher, you know,
and I must be polite. Now watch
out for fun."

With an exaggerated air of interest
and mock cordiality, Mabel greeted
the new girl. She introduced her
to her clique of friends and then pro-
ceeded to ply her with questions as
silly as they were impudent. She
was gravely inquiring of Tiny how
her parents, grandparents, sisters,
brothers, aunts and uncles were
'complicated' when the bell rang for
opening exercises, and the giggling
girls scattered with winks and sly
nudges over Mabel's fun. Through-
out the day the girl from Hardscrab-
ble was the object of jests and jokes.
She took it all good-naturedly, and
watched the graceful movements of
the town-bred girls with evident ad-
miration.

Although Mabel's mother was a
teacher and poor, she was a skillful
dressmaker, and her daughter was
one of the neatest and most taste-
fully dressed girls of the school.
Tiny soon showed her desire to be
like Mabel by trying to imitate her
in dress. When Mrs. Rand made
her daughter a charming suit of

dark green serge with dull red trim-
mings, Tiny soon bloomed out in a
pea green cotton worsted trimmed in
the brightest shade of red, copied
into a caricature of Mabel's stylish
gown. In like manner a copy was
attempted of the dainty green velvet
toque Mabel wore so gracefully.
Tiny's mixture of colors was so ab-
surd that her hat was soon dubbed
"The Nightmare," and openly ridicu-
led.

As a musical recital Mabel appear-
ed in a corn-colored silk with two
narrow ruffles decorating the skirt.
The following Sunday morning Tiny
was at church wearing a gorgeous
yellow percale ruffled to the knees.

"We are the Heavenly Twins,"
whispered Mabel as Tiny sailed up
the aisle. "If it wasn't so per-
fectly ridiculous—this imitation of
my clothes—I'd be angry."

"It is certainly a compliment,"
laughed Marie.

In her class work the country girl
was apparently dull and stupid. She
was slow to understand. Her mis-
takes and blunders were an unend-
ing source of fun for her school-
mates. Quick-witted, sharp-tongued
Mabel Rand was ever ready to take
notice and hold Tiny up for the rid-
icule of the school.

One morning there were visitors at
the chapel exercises, and at the re-
quest of the principal, Mabel sang
"My Old Kentucky Home." Her
cultivated voice and excellent rendi-
tion of the song called forth enthu-
siastic applause. Tiny watched the
singer with undisguised admiration.
At noon recess she warmly expressed
her pleasure in the song, and re-
marked:

"I can sing solos, too."

"Then sing for us," urged Mabel.
Others joined gleefully in the request.
Tiny stepped out on the rostrum and
wailed out "After the Ball" in a high
nasal key. Mabel led in the noisy
mock applause, and insisted upon an-
other selection. In the midst of the
clapping and cheers that greeted
"Bill Bailey," Mrs. Rand entered the
chapel. She severely reproved her
daughter and the girls who were
making sport of Tiny.

"I don't see any harm in what we
did," pouted Mabel. "She would
never have known but what she was
an embryo prima donna if you hadn't
interfered, mother. You've spoiled
all our fun."

"I'm ashamed of you, my daugh-
ter."

"Sorry, ma mere," replied Mabel,
lightly.

The episode proved an eye-opener
to the girl from Hardscrabble. She
kept to herself, and became reticent
and sensitive. She continued to
study faithfully, but made low
grades. In Beginner's Algebra and
the First Latin Book she barely av-
eraged a pass until the last month,
and on the final examinations in
these branches she failed.

It was Friday afternoon before
commencement, which was to begin

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on Monday. Mabel and several of
her friends had handed in their last
papers and were on the grounds
awaiting other classmates. A small
boy came out of the primary room
tossing a ball.

"Pitch that this way, kiddie!" called
Mabel. "Here, Marie, come and
pitch and catch with me until Laurie
comes."

"I'm not good at ball, but pitch
it here; I'll try." Marie caught the
ball and awkwardly threw it towards
Mabel. As the latter sprang for-
ward to catch it her foot slipped on
the grass, and as she stumbled the
ball struck her on the nose. In-
stantly it began to bleed profusely,
and Mabel began to cry with pain.
Tiny Little came down the steps
just as the accident happened. She
was at Mabel's side in a moment and
giving orders to the frightened girls
with cool composure.

"Go for Mrs. Rand," she told
Marie. "And you hurry for the doc-
tor," she commanded the boy, when
the bleeding could not be stopped by
simple remedies.

It was Tiny who aided the phys-
ician when he examined Mabel's
nose, and she who held the half-
fainting girl in her strong arms
while being carried home in a sur-
vey. Mrs. Rand was nervous, and
stood by wringing her hands help-
lessly. A blood vessel had been
ruptured, the doctor said, and there
was danger of Mabel bleeding to
death. It was Tiny who watched
through the night and let the an-
xious mother rest.

"You will have to remain in bed
several weeks, Miss Mabel," the doc-
tor declared the next morning. "An
operation might ruin the shape of
your nose. To lie perfectly quiet is
the only safe remedy."

"That will be dreadful, doctor. I
will miss commencement and class
receptions and picnics and every-
thing."

"It can't be helped, young lady.
But you may eat all you like, and
read and talk to your friends. It
might be worse."

Mabel was not generally popular.
Her wit was too keen and cutting,
and her humor not always kind or
considerate. Marie, Laurie and a
few other intimate friends made hur-
ried calls, but they were too much
taken up with commencement to
spare much time to Mabel.

"I don't have any part in com-
mencement, and can stay with Ma-
bel," Tiny told Mrs. Rand.

"It is too much to ask of you,
Tiny," objected the mother.

But Tiny insisted, and was left as
nurse, during the absence of Mrs.
Rand. One morning she brought
Mabel a dish of ripe cherries.

"They are just what I want," cried
Mabel. I dreamed of eating cherry
pie the other night. I am so fond
of it."

That afternoon Tiny came over
with a beautifully browned cherry
pie.

"I made this by grandma's recipe,
and I know it's good," asserted Tiny.
"You must eat it and enjoy it."

But instead of expressing her
thanks, Mabel burst into tears.

"You're too good to me, Tiny!"
she sobbed. "You're heaping coals
of fire on my head."

"I don't mean it that way, Ma-
bel."

"But it hurts just the same. I
have treated you shamefully. I
have led in ridiculing your clothes
and making sport of your ways when
I could have made the girls like you
for your real worth. We could have
helped you about choosing your
dresses, and with a little assistance
you wouldn't have failed in Algebra
and Latin."

"Would you mind helping me
sometimes this summer?" asked Tiny
eagerly. "I am going to stay with
my aunt and try to make up the work
on which I failed."

"I'll help you all I can—if you'll
forgive me, Tiny."

"Of course I will, Mabel, and be
so glad of a chance to learn from
being with a nice girl. We country
girls don't know much about dress,
and town ways."

"Country girls are all right in
kindness and true courtesy, Tiny—
and especially so if they come from
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Whereas, God in wisdom has called us to mourn the death of our sister, Mrs. Bettie Morgan, who departed this life on November 23, 1913. She bore her suffering with a beautiful Christian faith.

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Resolved, That we do offer our sincere sympathy to her bereaved family, and may the Great Comforter cheer their hearts;

Resolved, That a copy of these resolutions be sent to her family, The Baptist Record, and spread on the minutes of our society.

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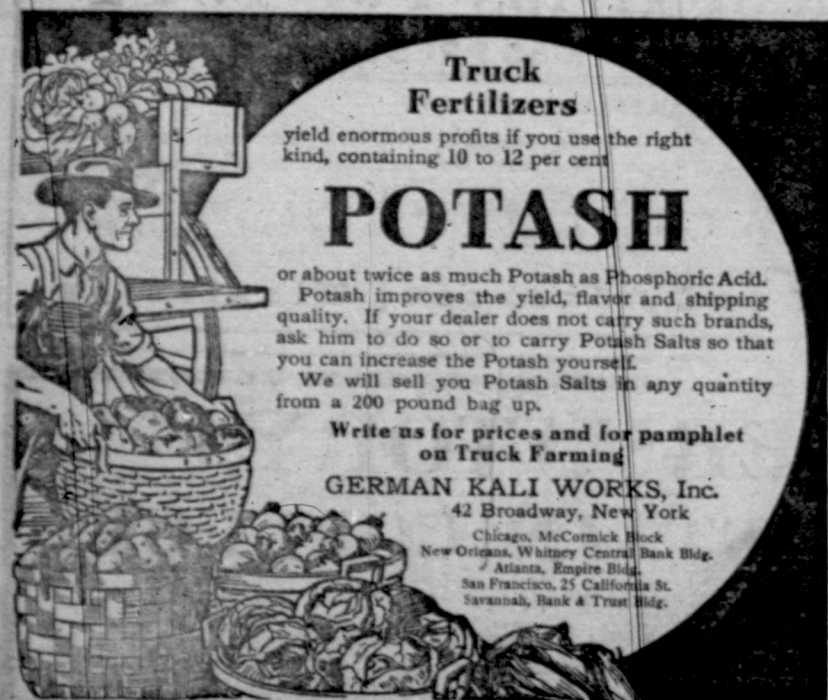
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